



SIMILARITIES AND DIFFERENCES BETWEEN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS RELATED TO INTELLECT

Samarkand State Institute of Foreign Languages

Faculty of Foreign Languages of Payariq

Mamadaminova Sevinch Qilichboy qizi

sevinchmamadaminova207@gmail.com

Annotation: This article examines the similarities and differences between English and Uzbek phraseological units related to intellect from a linguocognitive and linguocultural perspective. Phraseological units, as stable and figurative expressions, play a crucial role in representing abstract concepts such as intelligence, wisdom, and reasoning. Since these expressions are deeply rooted in cultural and cognitive systems, their comparative analysis provides valuable insights into how different linguistic communities conceptualize intellectual abilities.

Keywords: Phraseological units, intellect, English language, Uzbek language, cognitive linguistics.

Introduction

Phraseological units constitute a significant part of any language, reflecting not only its lexical richness but also the cultural and cognitive experience of its speakers. In recent decades, the study of phraseology has moved beyond purely structural analysis and has increasingly focused on its cognitive and cultural dimensions. Scholars argue that phraseological expressions serve as linguistic representations of conceptual systems, encoding collective knowledge, values, and attitudes.

Uzbek researchers, particularly N. Rakhimova, underline that phraseological units require careful interpretation in a comparative context, as their meanings are shaped by cultural and cognitive factors. Her work demonstrates that English and Uzbek phraseological expressions may share similar meanings but differ in imagery and stylistic usage. This idea is supported by other Uzbek scholars, who argue that phraseology reflects national mentality and cultural identity.

Literature Review

The study of phraseological units has a long tradition in linguistics, with various approaches emphasizing their structural, semantic, and functional properties. One of the most influential contributions comes from *Kubryakova, E. S.*, who defines phraseological units as stable word combinations characterized by idiomatic meaning and reproducibility. His theoretical



framework provides a basis for analyzing phraseological units across languages [1, 545].

From a linguocultural perspective, *Popova, Z. D* considers phraseology as a reflection of cultural values and social norms embedded in language. She argues that phraseological units function as carriers of cultural information, making them essential for understanding national mentality. This approach is particularly relevant for comparative studies, where differences in cultural context become evident [2, 289].

Cognitive linguistics offers another important perspective. *Karasik, V. I* and *Gibbs, R. W* propose that metaphor is a fundamental mechanism of human cognition, shaping how abstract concepts are conceptualized [3, 332]. According to this view, phraseological units related to intellect are often based on metaphorical models, such as mind as a container or thinking as seeing, which are shared across languages but realized differently [4, 342].

In Uzbek linguistics, the study of phraseology has been actively developed by scholars such as *Rakhimova, N.* and *Karimova. M.*, who emphasize the semantic and cultural aspects of phraseological units. Their works highlight the importance of analyzing phraseology in relation to national culture and everyday experience [5, 124].

A. Turaev's research is particularly relevant for the present study, as it focuses on the comparison of English phraseological expressions and their Uzbek equivalents. She demonstrates that while some phraseological units can be translated directly, others require cultural adaptation due to differences in imagery and conceptualization [7, 128].

Recent studies also adopt a comparative and linguocognitive approach, combining semantic analysis with cultural interpretation. These studies show that phraseological units related to intellect often reflect both universal cognitive patterns and language-specific features. However, despite the growing interest in this field, the comparative analysis of English and Uzbek phraseological units specifically related to intellect remains insufficiently explored. Thus, the existing literature provides a solid theoretical foundation for the present research, while also highlighting the need for further investigation into the similarities and differences between English and Uzbek phraseology in representing intellectual concepts [6, 156].

Methodology

The present study is based on an integrative methodological framework that combines linguocognitive, semantic, and comparative approaches in order to investigate the similarities and differences between English and Uzbek phraseological units related to intellect. Such a multidimensional approach allows for a comprehensive analysis of both the linguistic structure and the



cognitive-cultural content of phraseological expressions.

At the initial stage, the data selection method is applied to compile a representative corpus of phraseological units related to intellect from English and Uzbek sources. These include phraseological dictionaries, literary texts, and previously conducted linguistic studies. The selection focuses on expressions that explicitly or implicitly denote intellectual qualities such as intelligence, wisdom, cleverness, and lack of intellect [8, 188].

The research further employs the componential (semantic) analysis method, which involves decomposing phraseological units into their constituent semantic features. This method makes it possible to identify the core meanings and semantic nuances of the selected expressions, as well as to distinguish between their denotative and connotative aspects. The comparative method plays a central role in the study. It is used to identify similarities and differences between English and Uzbek phraseological units in terms of meaning, structure, imagery, and usage. Through this comparison, the research reveals both universal cognitive patterns and language-specific characteristics.

The linguocognitive analysis method is applied to examine the conceptual basis of phraseological units. This approach focuses on identifying underlying conceptual metaphors, cognitive models, and mental representations associated with intellect. It allows for an understanding of how abstract notions are structured in the human mind and expressed through language. Moreover, the study incorporates the linguocultural approach, which considers phraseological units as carriers of cultural meaning. This method helps to uncover the cultural values, social norms, and national worldview reflected in the expressions related to intellect in both languages [9, 108].

Overall, the combination of these methods ensures a systematic and in-depth investigation of phraseological units, enabling the study to address both their linguistic properties and their cognitive-cultural significance.

Conclusion

The conducted research demonstrates that phraseological units related to intellect in English and Uzbek languages represent a complex and multifaceted linguistic phenomenon. These expressions function not only as stable lexical combinations but also as important carriers of cognitive and cultural information.

The findings reveal that both languages share certain universal features in the conceptualization of intellect. For instance, many phraseological units in English and Uzbek are based on similar metaphorical models, reflecting common patterns of human cognition. These shared features indicate that the understanding of intellectual abilities is partly grounded in universal human experience. At the same time, significant differences have been identified in the



imagery, semantic nuances, and evaluative meanings of phraseological units. English expressions tend to emphasize logical reasoning, practicality, and individual intellectual ability, whereas Uzbek phraseology often highlights wisdom, life experience, and moral evaluation. These differences reflect the distinct cultural and historical backgrounds of the two linguistic communities. The study also shows that phraseological units play an essential role in expressing attitudes toward intellect, including both positive and negative evaluations. They contribute to the richness and expressiveness of language, particularly in literary and everyday discourse. From a theoretical perspective, the research confirms the effectiveness of the linguocognitive and linguocultural approaches in analyzing phraseological units. These approaches make it possible to uncover the internal structure of meaning and to understand the interaction between language, thought, and culture.

In conclusion, the comparative analysis of English and Uzbek phraseological units related to intellect provides valuable insights into the universal and culture-specific aspects of conceptualization. The results of the study may be useful for further research in cognitive linguistics, translation studies, and intercultural communication. Future investigations may expand the scope of analysis by including additional languages or exploring other conceptual domains.

REFERENCE

1. Kubryakova, E. S. *Language and Knowledge: On the Way to Acquiring Knowledge about Language*. Moskva: Yazyki slavyanskoy kultury, 2004. 560 b.
2. Popova, Z. D., Sternin, I. A. *Cognitive Linguistics*. Moskva: AST, 2007. 314 b.
3. Karasik, V. I. *Language Circle: Personality, Concepts, Discourse*. Volgograd: Peremena, 2002. 477 b.
4. Gibbs, R. W. *The Poetics of Mind: Figurative Thought, Language, and Understanding*. Cambridge: Cambridge University Press, 1994. 527 b.
5. Rakhimova, N. *Frazeologik birliklar va ularning kontekstual ishlatilishi*. Toshkent: Fan, 2010. 210 b.
6. Karimova, M. *Til va madaniyat: frazeologiya va kognitiv yondashuv*. Toshkent: Akademnashr, 2015. 256 b.
7. Turaev, A. *O'zbek tilida intellektual kontseptlar va frazeologik birliklar*. Toshkent: Universitet nashriyoti, 2012. 198 b.
8. Islomov, F. *Til va tafakkur: linguokognitiv tadqiqotlar*. Toshkent: Fan, 2007. 240 b.



9. Sharipov, D. *O zbek frazeologiyasining lingvokognitiv tahlili*. Toshkent: O'zbekiston Milliy universiteti nashriyoti, 2011. 198 b.